

THE
VOYCE
OF

Him that is escaped from
BABYLON.

Reasons given forth to all sober-

minded people, why I departed from the Ministry of those called Ministers of Parishes; and why I departed from the Ministry of those called Anabaptists; and why I have, and what I have contended for, some years past.

It's the duty of believers in Christ, to contend for the faith that once was delivered to the Saints; Although for it I have been persecuted; and am hated: *woe is me, my Mother, that thou hast born me a man of strife, and a man of Contention to the whole Earth, Jer. 15. 10.*

Robert west

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VOYCE

PARADISE

By John Milton

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The Voyce of him that is escaped from Babylon.



Reasons given forth to all sober minded people, who are escaped from the Ministry of those called Ministers of Parishes; and why I departed from the Ministry of those called Anabaptists: and why I have, and what I have contended for, some years past.

It's the duty of Believers in Christ to contend for the faith that was once delivered to the Saints, although for it I have been persecuted: and am hated: Woe is me, my Mother, that thou hast born me a man of strife, and a man of contention to the whole Earth, Jer. 15. 10.

Vhen I turned at the reproofs of God, then the word of God entred into me, and by it my understanding was enlightened; and understanding was given me, and then did I see that the Parish Ministers so called, was Teachers of that, that they walked not in themselves. When I pressed them to it: to wit, to walk as examples to the people of what they preached; some of them told me, the things I said ought to be done, and it was good if it was so: but it could not. Then being asked the Reason, one of them replied; to wit, *William Hughes of Marleborough*, who said, he should then wrong his wife and Children. Upon this I departed from them, being satisfied of them that they was sayers and not doers; for I had proved others of them before: Then after my departure from them, with whom I walked in an Independent way, as they called it, I went and heard the Anabaptists so called, whose Conversations was more agreeable to what they said, than those called Parish Ministers, but their doctrine was one in this particular; to wit, that Christ died, but for a Remnant whom they called the Elect: I being unsatisfied with that doctrine, by reason of a friend whom the Lord made useful to me; who proposed this question to me, Whether Christ dyed for all, if not, how can it be preached to all, that he dyed for them; and whether the pressing of all to believe, be not the pressing of men to believe a lye, if he dyed not for all, seeing all are pressed upon that he dyed for them. After I had considered of it,

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his wrought in my understanding, that it was uncertain who Christ dyed for, if he dyed not for all, and; that it was a lye, to preach to the people, that he dyed for them; if he dyed not for them; and that for me to believe he dyed for me, if he dyed not for all, was uncertain: and so I was put upon the tryal of my faith. In the proving of which, I found that it was not according to the form of the Apostles doctrine; for that was, that he tasted death for every man, and that he dyed for all, and gave himself a Ransome for all, to be testified in due time, God being no respecter of persons; for when we was enemies, Christ dyed for the ungodly: the just for the unjust, as it is written, that he might redeem us from all iniquity, (not that he did then) and that he might bring us to God. I being convinced of this form of doctrine, contended for it, with those baptiz'd people with whom I accompanied; and in love to them, and the truth obtained a dispute between them and one John Cooper, concerning that matter, but the things disputed of, being stated unsound proved to be of little profit; as for the matter or question disputed on, it was stated thus: Whether that Redemption by Christ was greater or larger, then salvation by Christ; now, this is not according to the former sound words Stated, to wit, the Scriptures of the Prophets, for there is none saved by Christ's death, but those that are redeemed from all unrighteousnesse, and there is none redeemed from unrighteousnesse, but by the blood which is the life; for the death of Christ singly considered, saveth not from death, but the life; 5. 10. as saith the Apostle, *we are saved by his life*; for the life is the Ransome that redeems to God: so then, Redemption and Salvation by 20. 28. Christ is equal: now, *Christ giveth himself a Ransome for all*, as it is written, for the free gift is unto all, and *lightesth every man that* 26. *cometh into the world, and this is to be testified in due time.* Now, when I saw that the baptized people would not be convinced of their error, to wit, of personal Election and Reprobation before time: I departed from them, for I knew by light received, that God who worketh all things after the Counsel of his own will, hath ordained a way of life, and a way of death, before we was; but did not decree persons to those wayes, *but set them before them, to chuse life and good, death and evil*; as it is written, *Deut. 30. 15.* and thus our salvation is of God, because he hath ordained the way, but our destruction is of our selves, if we turn from it, or if

called Baptists, I began to consider, that I had contended for the forme of truth, but where was the power to be known, and what was it, that so my mind might be stayed upon it; for as yet, I knew not the Lord although he was within me, and had enlightened my understanding, by which I did know, and discern Doctrines; thus the Lord was within me, and I knew it not, then it did appear to me, according to Scripture, that, that was the Lord which did search the heart, and make manifest sin to me, and did reprove me for it; then I questioned what the everlasting Gospel was, and reasoned with some what it should be. Some said one thing, and some another, so that their sayings satisfied me not what it was. It was so ordered by the Lord about two or three years, after I had separated from the Baptists, that I went to their meeting; then they desired to reason with me what the Gospel was: to which I agreed willingly: now, it was referred for a fourteen dayes after, and then it was Reasoned by them and I. There was about eight or ten of their Teachers, besides many people, he who was their chief Reasoner was one *Blase Allen*, who affirmed that the everlasting Gospel was Remission of sin, by the blood of Jesus Christ, and glory by him at his appearing: to all, that thus receive it, its the power of God unto salvation. I asked him whether he meant the visible blood that was shed without the gates of *Jerusalem*, he said yea, I asked then of *William Crabb*, and *Nicholas Ellyot*, and other Teachers there present: whether they did own it, they said yea, and gave me a Coppy of it in writing; and asked me whether I would deny it, if I did, I should deny the whole, or else grant the whole of their affirmation. To that I replied, It's written, thou shalt not sow thy field with mingled seed, nor weare a Linsie Wolfe Garment. This is a mingled affirmation, said I: some things may be owned, and some things must be denied, then being admitted by them, I made my exceptions, to wit, that I did deny that to be the everlasting Gospel; namely, Remission of sins by the visible blood, and that for these Reasons. First, that blood had a beginning which was shed without the gates of *Jerusalem*, but the everlasting Gospel had no beginning: again the Gospel was preached to *Abraham*, and them that are dead, and Christ preached the Gospel, before the visible blood was shed; and remitted sins, and there was none saved without

Remission.

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Remission of sins; and without shedding of blood there is no Remission of sins; therefore, Remission of sins by that blood was not the everlasting Gospel. Then they said they would prove it, which they endeavoured about two or three hours bringing these following Scriptures, *Isa. 52. 10. Rom. 10. 15. Act. 13. 32, 33, 38. Luke 2. 13. Act. 20. 28. 1 Pet. 1. 28. Col. 1. 20. Heb. 12. 24. Rev. 1. 5. Mat. 26. 28. Heb. 9. 14, 22. 1 Cor. 15. 1, 3. Act. 5. 3.* And then said, We have proved it. I denyed it. A friend to truth desired those Scriptures mentioned might be proved; which was not assented to, but the question was put upon the people, because of the remaining questions, whether to them they had proved it, because they said they had, and the people replied, Nay; The other things agreed to be reasoned then, was, what the Ministers of the Gospel was to direct the people to, to which was agreed on by both sides, To Christ: the next question was, Where he was; they said, in heaven; then said I, where is heaven. Then said they, we have proved what was to be reasoned or asserted: then said I, the kingdome of heaven is within you, and Christ is in heaven, then said they, prove it; I said, Will you deny it? they then was silent. Then said I, I should not prove it, except they did deny it; many other words passed, with which I shall not trouble the Reader. For matter, this is the sum of that present meeting. After this they said, that I was fallen from the faith, and that they were sorry for me and others; I then examined what might be the meaning of this their saying, and I found in my understanding that they did mean, because I do believe the first principle to be preached to men, is the light that shineth in darkness, to wit, in their hearts, whereas they preached to men, the first principle to be believed is without men, and not within men: Now I confesse it had been a question some time in my understanding whether Yea or Nay, I had not fallen; and I found that I had fallen, from making the sayings of men, or the Letter of Scripture, the ground of my faith: now I had made a large profession of God and Christ at a distance from me, but knew neither, my faith at that time was like that of the *Samaritans*, who believed because of the saying of the Woman: but truly, as they sayd, so say I: they said, Now we believe, not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ the Saviour

of the World. For, friends, it is one thing, to believe the Scriptures, or Reports of men, but it's another thing to believe Christ: For example, Agrippa belieyed the Prophets, when he believed not in Christ, for he saith unto Paul, *thou hast almost persuaded me to be a Christian.* Now the promise is sure to the seed, but not to Reports of men, for thus it is written, *whosoever believeth in him shall never be confounded or ashamed,* and in truth I am a witnesse, As the mind is turned to the measure of him, and on it stayed, there's vertue proceedeth from him, which purgeth the mind, and then giveth peace, and an understanding to know him which is life eternal; thus have I wandered from one City to another Country, and from the Teachings of men, and am raught of the Lord. Glory be to him for ever who sheweth me Mysteries, and the times of Ministrations. Behold, I shew you some of them, Christ is hid in God and shall appear; the Gentiles are partakers of the divine nature, and so made fellow-heirs with the Jews of the kingdom of heaven: God is in Christ, and Christ is in the Light, and the light is in the world now to be manifested for the obedience of faith to all Nations, the body of Saints shall be raised, and we then that are alive shall be changed, and ascend in the sight of her enemies, to meet the Lord when he shall be Revealed, in like manner as he did ascend into heaven. The Saints both Jews and Gentiles shall come with him, and shall be seen by enemies in the kingdom of God, and the dominion under the whole heavens, shall be given unto the Saints of the most high, and they shall Rule, and Reign on Earth in the kingdom of Christ, and then the kingdoms of this World shall become the kingdoms of our Lord and of his Christ; the time is at hand that these things shall be performed: although it may seem as an idle tale, unto many whose hearts are slow to believe all that the Prophets have spoken; and therefore perverts the Prophets words, yet shall they certainly come to passe. And now, friends, all beware of persuasions, that are contrary to the Scriptures of the Prophets, for the spirit of the Prophets are subje&t to the Prophets: hold fast therefore the forme of sound words, and learn to speak such words that cannot be condemned: for when words are spoken that are questionable, there's occasion given of disputing: and beware of putting one dispensation in the place of another, for that

Act. 2
28.

Rom. 10
11.

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that is turning truth into a lye, beware also of Preaching dispensations together without distinction, for then it will be an uncertain sound, and an occasion of disputing; now the servants of God in former times gave the sense of what they did read unto the people; and gave distinction in the sound of their Ministry, and caused the people to understand it, and was meeke toward them that did not understand, although they did oppose what was spoken. For example, Christ said to his disciples, *Whither I go ye know, and the way ye know: Thomas saith, We know not the way,* yet Christ did not say to him, I deny thy spirit, but reasoned with him and his disciples: Learn to do so also, beware what comes into thy bucket, lest thou pour that out which is not of God, although thou mayest say it is. Remember that when *Joshua* the High Priest was standing before the Lord, Satan was standing at his right hand, therefore watch and be sober; and be more ready to hear, then to offer up the sacrifice of fools, for they understandeth not what they speaketh, and therefore will not give an account of it, when they are asked; lest their folly should be made manifest. And you that have been deceived by words when your faith stood in them, and now your faith stands in the power of God, keep your understanding exercised in it, that you may discern doctrines, and give attendance to reading, and beware of being puffed up for one, against another, I write not to shame any, but to warne all. It was a sin in *Israel* to limit the Holy one, and it hath been the sin of many Generation, even to this present time: therefore as its written, *Beware of men,* prove all things, and the Lord give you understanding in them. Now that there may be no occasion given amongst the Lords people of disputing concerning Manifestations, or Ministrations: know that the day of preaching or manifestation of the glorious light in the World; is not the day spoken of in *Act. 17. 31. In which God will judge the World by the man whom he hath ordained:* but it is, and was the day in which all are judged, who are obedient to it, according to men in the flesh, that they might live according to God in the spirit: so then by the Gospel are the Saints judged and purged, and the Prince of the World judged and cast out, and for this cause was, and is it preached: Now when this is preached in all the World (mark, in the World) for a witness, the end of this World

n 14. 5.

at. 10.

Pet. 4. 6.

at. 24.

World shall come: and take to his dominion under the whole heavens; and give it to the Saints of the Most high, then they shall rule, and all that did afflict them shall then come bending to them, and then shall be fulfilled what is written, to wit, *A King shall Reign in Righteousnesse, and Princes shall Rule in Judgment*; In which day * a multitude of promises shall be fulfilled: which is not, as yet fulfilled. Now under the Reign and Rule of Christ and his Saints shall Sathan be bound, that he may not deceive the Nations, and afterward he shall be loosed for a time, and then will he gather his numberless number, who will compass about the beloved City; but fire from heaven shall consume them, and then shall all the Children of the wicked be raised, and come to Judgment. Now this is the day spoken of in *Acts 17. 31. In which he will judge the World according to the Gospel*: for under the day of grace, the Children of the wicked would not be judged by the Gospel: therefore, he then by the Man Christ Jesus, will Judge them according to the Gospel: know also that when the Son of Righteousnesse or day-Starr is risen in the heart, our body is not risen: for he that had the Son of God revealed in him, saith, Not that I have already attained unto the resurrection of the dead, *but he groaned in himself, to wit, for the redemption of our body*; and they also that was tortured, not expecting deliverance looked for a better Resurrection, *but received not the promise, that they without us should not be made perfect*. Now it may be objected, Are not the Saints that are asleep in Jesus perfect? My answer is, Their spirits are perfect: but their body although sanctified was weak, for they suffered in it, and it was sown in weakness. Now there is a difference between weakness and wickednesse; Christ was crucified through weakness, but in him there was no wickednesse; a word to the wise is sufficient. Again, know that the spirit in man is to be preached to, and not the seed, for that came not to be ministered to, but to minister; and did preach unto the spirits that was disobedient in the dayes of *Noah*: now the spirits of men was sometime disobedient, but the divine nature was never disobedient; therefore mans spirit is not the seed, but a receivable subject or Candle, formed in man, by which he might

* Behold I
rael after
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and placed
in the Land
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them that
believed no
the Gospel,
and then
shall the
Saints sit
upon throne
and judge
them and the
world.

Rom. 8. 23

Heb. 11. 40

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receive the divine nature, for the flesh and blood cannot receive it. Again know that the Revelation of Jesus Christ in us, is not the second appearance of Christ spoken of in Scripture: for he who had the Son of God revealed in him, saith, We waite for the Lord from heaven, and to them that look for him, the second time shall he appear without sin unto salvation. Now, there are differences of Ministrations, but the same Lord.

And now a few words to the people of the Land of my nativity after the flesh. I beseech you teachers and hearers examine your selves (for the day of the Lord is at hand) whether you know what you teach, and what you worship: I put this question unto you. Suppose those who do worship stocks and stones, or the Host of Heaven, should ask you. What God you do worship, what would you say unto them, that they might be certain and know your God. Now they will expect, either the sight of him, to wit, of your God; or the sense of him that they may feel him; or else what shall they believe, as the object of their faith, if you cannot manifest him unto them, that they may see him, or feel him. Do you think that they will leave a certain for an uncertain, for a parcel of words? What they do worship, if you should ask them, they can shew you: but I fear many of you worship you know not what. For I asked one of your Teachers, to wit, *William Spinnage*, called Minister of *Poultney*, whether he knew the Lord, and he said unto me that to know the Lord, was to be the Lord: Woe is me, O people for you, your Teachers are leight and treacherous, and preach to you that they know not, words that do not profit, and you are ever learning, but comes not to the knowledge of the truth, which would make you free, but loves to live in your sins: what will you do in the end thereof? for the Lord will appear in flames of fire, rendering vengeance upon all that know him him not, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. Mind this you that know not the Lord, these words are not spoken in vain. Now, if you would ask me, what God I do worship, my answer is, A measure of the same light which shines unto you, which is one in the male, and in the female: and thus

thus we, as its written, *know whom we worship*, and declare him unto you, that you may know him, for he is not far from every one of us: now that which may be known of him in the particular, is manifest within them. For to every one is the manifestation of the spirit given to profit withall: and that is the spirit of the Lord, *that convinceth you of sin*. I have written this, because I have reasoned with many, that have granted, that they ought to be lead by the spirit of God. But, said they to me, there be many false spirits, and how shall we know the spirit of God, from the spirit of Errour. Now as I have said to them; so I say to all, That which makes manifest sin unto man, and reproves him for it, that is the spirit of God, therefore obey and follow it, for the devils knoweth the voyce of Christ, but followeth him not: be you not like them, for the Lords spirit will not alwayes strive with man: awake to righteousness and sin not, and dishonour no longer the profession of a Christian, in saying you cannot in this world be free from sinning; when in very deed you will not come to Christ, it's written, *he is able to save to the uttermost all them that come unto God by him*, will you give the Scripture the lye, and dishonour the Lord: O you foolish and unwise, how long will you hate knowledge, and delight in folly. Now to conclude, let not the unclean spirits within you deceive you, in perswading any that I have written, or given this forth, because I would be advanced, or because I hate any. I tell you nay, it is because I fear the Lord who would reprove me, *if I should suffer sin upon my brother, and not reprove him; or, if seeing a thief I consent to him*.

John 4. 2.

John 16. 8.

Heb. 7. 25.

Levit. 19.

17.

Psal. 50. 18.

Here followeth in love a general Epistle to all Saints who are the Remnant of Jacob, in the midst of many people, as a dew from the Lord, and as showers upon grasse.

Elest, according to the foreknowledge of God, through obedience to the truth, and sanctification of the spirit, Grace mercy and peace be multiplyed amongst you, from God our Father, and from our Lord Jesus Christ: Brethren, know certainly, that although we be weak in Christ, as he was in the

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dayes of his flesh in the Father; yet our life is hid with Christ in God: and when Christ who is our life shall appear, then shall we appear with him in glory: now we are the Sons of God, but we know not what we shall be; but this we know, we shall be like him, for we shall see him as he is, and every one that hath this hope in him, purifieth himself even as he is pure: and know it is not onely given to us to believe on his name the light, but also to suffer for it, that your faith might be more pure then Gold that's tryed in the fire; for it's no strange thing to suffer for the Lord, for it hath accompanied our brethren which was in the World before us: and our suffering for the Lord is an evident token we are of God; and to them under whom and by whom we suffer, it is a token evident that they are not of God. And now brethren the day of our Redemption draweth nigh; be faithful to the death, and valiant for the truth upon Earth, in this day of *Zions* controversie against *Babylon*, for the Lord is with us, and the shout of a King is amongst us, and goeth before us, to make War in Righteousnesse, and to thresh the Nations, and to stain the glory of all flesh, and to bring in contempt all the honorable of the Earth, that so the great Whore which hath corrupted the Earth may be consumed; and it's in order to the remaining-dispensations which is to come, to wit, the filling of the Earth with the knowledge of the Lord, as the waters do cover the Sea, that so the unclean spirits may passe no more through the Land, but be bound; for so they shall be for a thousand years: for the Nations shall not be deceived under the Rule and Reign of Christ, who shall Reign in Righteousnesse, and Rule in Judgment, after the Redemption of the body of our brethren the servants of God; who are yet asleep in Jesus, at which time we shall be changed; to wit, the body, and so as it's written, *they without us should not be made perfect*, for as by one offering all that are sanctified are made perfect for ever; even so at one season, in a moment, in the twinkling of an eye shall they be raised, and we changed, and meet the Lord our Roor, the offspring of *David*, the bright and morning Starre, who is one with that within us, and not another Lord, but another manifestation of the same Lord; for there are differences of Manifestations, but the same Lord, yesterday, to day, and for ever, and

and now brethren I commend you to God, and to the word of his grace in which we stand, which is able to build us up, and to give us an inheritance amongst all them that are sanctified by faith in him: Farewell,

A warning from Zion to the Inhabitants of the Earth, and to the Virgins that sleeps and slumbers.

Awake from sleep ye slumbering men, for night on you long time hath bin: the mid-night cry is near at hand, and Christ shall Reign over all Lands; in Righteousnesse forth to set free Zion from her Captivity; Awake from sleep and slumber then, you Virgins all in number ten; your Lamps prepare with Oyl to trimme, that you with him may enter in; he is the Sabbath of the Lord, where we do rest with one accord, and longs for you forth to come in, that you with us may to him sing; *Halleluja* to him is our song, for unto him it doth belong; who have raised us from death's State, to Reign with him that did us make. And now farewell to worldly joy, which formerly did us annoy, and Captivate us: time hath bin, when we rejoyc'd and liv'd in sin; then death did Reign, which now is fled, before him which is now our head; the Lord of glory is his name, its on our hearts to spread his fame: that darkness may flye quite away; that light over all may bear the sway; for darknesse it his time hath had, and *Babylon* hath made men mad; the Prophet false, and Beast also, shall now alive into lake go: for Christ must Reign, then all give place; for evil shall flye from his face: Why will you dye, O Sons of men, or where's the place to purge from sin; or where's the thing that will you save, from sin when you are laid in grave: as you do dye so shall you rise, the dead in sin cannot him praise; a woeful day for you 'twill be, who from your sins are not set free; O take my counsel I you pray, and turn to the light the true way; which in you is as he hath bin, the thing that doth reprove for sin; but if you will not turned bee, yet of your blood now am I free; who am a witness for truths sake, that he would save you from the lake; but force you he will not for why, to him that way is Tyranny; his ways are equal and in love, to all; for he doth all

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all reprove: that is his wirnesse, and 'twill stand, for it is greater then that of *John*; the works he doth is a signe, he would you save, he is so kind. And thus of you my leave I take, who have written this for your sake; with this my prayer for you all; who yet are living in the Fall,

O Father dear, in Christ appear, to them that sin annoyes;
That they with me, may be set free, to praise thy name with
joyes.

Written by *R. W.* and sent from the *Devines*,
in love for the use of all.

Since the writing of this before mentioned, I was pressed in spirit to write this following; that men might learn and know that *Zion* and her Converts are two for matter, before they are married, and when they are married or given unto the Lord, they are one in you, with him but not in time of being, for they was made and begotten in time.

Here followeth the Testimony of him that is come unto Mount *Zion*, shewing what it is singly considered, before God did light it, or man is joynd to it: written for the use of all those that asketh the way to *Zion*, with their faces thitherward.

Mount *Zion*, or the heavenly *Jerusalem*, for matter is spirit but not the spirit of God or Christ: for *Zion* or *Jerusalem* is founded or made, and the maker of it is God: Now that which is founded or made had a beginning, therefore not made of God, but by God; for if it had been made of God, or of the divine nature Christ, then no part of it could have been defiled: Now the spirit that is found in mankind is part of it, to wit *Zion*, as the body of mankind is part of the Earth; so that the spirit in man by mankind is not begotten but gave, and found in man by God: as it is written, *yet had he the residue of the spirit*, as saith *Malachi*, Now the spirit of man may be defiled, but the divine spirit cannot; therefore, saith the Apostle, *the wicked toucheth him not*. So then, *Jerusalem* that is above which is free, is the mother of mens spirits: and the spirit

spirit in mankind that giveth life to his body, is the daughter of Zion, which is one for matter, before defiled, or when its purged and brought again into a Virgin state; therefore, every one that is begotten by the word of God, and born again, is begotten in, and born of the spirit, and so, as it's written, of Zion, its true, to wit, *that this, and that man, was born in her*, † for he is born in a measure of the same: now a measure of the same in a particular, is called by the name of the same without him; which cannot be comprehended by a particular man. For example, the measure of Christ in man, is called Christ: now all the Sons of men cannot contain him, for he is the expresse Image of his Fathers person, incomprehensible above all, and through all, the life of the spirit in us, that gives life to our body: now before any man can be born again, his mind must be purged, which will not be, except it be turned to the light in him, and he abide its purging; which is done by Judgment and burnings, *therefore the Hypocrite will not keep his mind to the light, because it is a fire, but cryeth out when his mind is in Zion*, to wit, his spirit, who among us shall dwell with everlasting burnings, and so flyeth the Judgment of the Gospel, by which the Saints are Judged and purged. Now untill the minde and conscience and spirit of a man be purged, it cannot enter into its Mother Zion, but is shut out without the City: *Miriam* when Leprous and the Lepers of *Israel* is its figures. Now that which separates between the cleane and the unclean, is the Lord, who is a fire round about Zion or *Jerusalem*, which is free from sin.

Psal. 89. † Mark that which is born in Zion, is that which was born, and that was man: for the divine nature was not begotten again; but man was begot and born again, and that in Zion. Again if it should be man's spirits, that's begotten again, and given unto the Lord, then it would be that's given unto the Lord but now its heart that is given unto the Lord *IJa. 33. 14 Num. 5. 2* 12, 14.

A song of Zion, gave forth by a son of Zion, that men might know the gates of Zion; which the Lord loveth more then all the dwellings of Jacob.

- 1 The glory of the Lord is come, on Zion it doth shine,
The brightnesse of it doth surmount, the Sun; for it's divine.
- 2 Which makes my mother for to be, most glorious in his sight,
And all her Children holy ones; which is the Lords delight.
- 3 Upon her head there is a Crown, that will not fade nor swerve,
Most glorious for to behold, for it is of Twelve Stars,

4. And

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- 4 And underneath her feet there is, a moon sometime doth shine,
Which into blood turned shall be: for it was not divine.
- 5 But in Zion the Lord will dwell, for he hath chosen she:
A wall of fire round about, to her the Lord will be.
- 6 If that her new name you will know, and of her children dear;
When she on earth is manifest, 'twill be, The Lord is there.
- 7 Within this City safety is, from sorrow death and pain;
On it the heat of Sunlights not, nor on it cometh rain.
- 8 Through it no Ravenous beast doth passe, as Lyon, Wolfe,
and Bear;
So that in her all safe they are, there is no cause of fear.
- 9 Her waters clear as Crystall glasse, most lovely to behold,
Her street is rich and glorious; for it is of fine Gold.
- 10 No Ship in her doth passe with sayle, nor gallion with ores,
The Merchants of great Babylon, cometh not near her shores.
- 11 A tree of life within her is, most lovely is his root,
Whose leaves are green continually: bearing twelve manner
fruit.
- 12 For healing of the Nations, are the leaves of this tree,
To give knowledge of salvation; to all he is so free.
- 13 Most glorious things are spoken of, the City of our God,
But how may man now enter in, to seile his abode?
- 14 There is no way but by the gates, the wall is very high;
Your minds to him turned must be, or else without must lye.
- 15 Where's he that I to him may come, and Zions gates to know,
He is within manifesting, to thee thy sins he shews.
- 16 Your spirits it is Zions gates, where knocked long hath him,
O lift it up and He to you, will suddenly come in.
- 17 Then in your spirits will He be, to you a hope again,
And then with he you shall be free, in Zion to remain.
- 18 For he will open unto you, the gate of righteousness,
Through which the righteous Nation, have entred into rest.
- 19 And thus in love I have you shewn, the way to Zion's hill,
The City of solemnity; where the Lord God doth dwell.
- 20 That so without you may not be, amongst those unclean beasts,
And where the wine presse trod shall be, so there will be no rest.

Concerning the Mount of Olives, which stands before Jerusalem, which shall cleave in the midst, and be removed: this Testimony I gives of it.

The mount before Jerusalem spoken of by Zechariah, is a Mystery of iniquity not created by God, but gendred by mens joyning unto the Serpent: which mount stands before their spirits, as the mount *Olives* did before *Jerusalem* on the East thereof; whereon stands their idol gods which they have set up in their hearts. Now mount *Oliver* is alluded to, by the Prophet, because upon mount *Oliver* stood the idol gods of *Solomons* strange wives; and therefore it was called the mount of *Corruption*, † as you may read *2 Kings* 23. 13. but in the margin its rendered, the mount *Oliver*. Now when the feet of the Lord which is power shall stand upon it, it will cleave in midst, in which day the light shall not be clear nor dark. So it is with every one untill they can discern between their spirit and the divine nature: and then the mountain that stands before *Jerubbabel*, to wit, the mystery of iniquity in mankind, shall become a plain, and be removed and consumed, by the spirit of the Lord, and the brightnesse of his coming, in all his; and then, as it is written, *the Lord my God shall come, and all his Saints with thee*, and Reign in mount *Zion* and in *Jerusalem*, and before his antients gloriously: but mount *Sinai* or *Hagar* shall be cast out with her Children, and shall not enter into the Congregation of the Lord, in ten generations for ever: but shall be utterly destroyed from under heaven. *Amaleck* is its figure.

Zech. 14. 4.

† Mount *Oliver* mentioned, or mount of *Corruption*, is one in *Ranke* with *Hagar* and mount *Sinai*; and the mount before *Jerubbabel*; which is a mystery of iniquity, in which *Satan* moveth, which shall become a Plain, be removed, and consumed.

Dent. 23. 3.

1 Sam. 15. 3.

Now for this cause, is, and was the Gospel preached, to wit, for the consummation of iniquity, and by it, shall it be destroyed. If thou ask me, what the everlasting Gospel is, I answer, the glorious light in the World, it hath been preached under differing names or sounds, which I shall if God permit, in my next book, informe the Reader with.

*A song of my beloved, to my beloved, which is within the Vail;
 song by her that was barren, in the Ile of the sea, Isa. 24.
 15.*

- 1 My Mother is a Queen most bright, and I her daughter dear,
 Beloved of the Lord of life; who of me taketh care.
- 2 A wall unto my Mother is, the Lord who keeps from sin:
 So that in freedom she's preserv'd, though Captive I have been.
- 3 And then I was in prison strong, where I desil'd have been,
 But now I am purged again, and am made a Virgin.
- 4 Come my beloved unto me, for welcome thou shalt be,
 For thou hast done for me great things, and by thee I am free;
- 5 From death and sin by thee my Love, and now am thine
 by right,
 For thou hast bought me with a price, and me redeem'd with
 light.
- 6 I have Redeem'd thee; let me go, and I will come again:
 For comely now thou art to me; and Ile with thee remain.
- 7 I will not let thee go my love, come now thou into me,
 That so a Child now I may have, an Heir that is free.
- 8 A Virgin I am made by thee, known unto thee in light,
 O that I had a Son by thee: who art in glory bright.
- 9 I will return to thee my dove, and thou shalt have a Son,
 According to the time of life, what's sayd is shall be done.
- 10 Shall she that barren was now bear? Yea, thou shalt bear
 by me
 A Child an Heir which is free, in which thousands shall be.
- 11 Behold a Virgin is with child, *Emanuel* is his Name,
 A King of *Zion* is this Child: Now I will spread his fame.
- 12 And I will sing unto my King, which wonders great hath
 wrought.
 For he to me have done great things, a Child for me he got.
- 13 I barren was and did not bear, in prison was I strong,
 By the Children of *Babylon*: they have oppress'd me long.
- 14 Rejoyce now thou that barren was, and praises to him
 sing:
 For he to thee and thy Children, will great deliverance bring.

The Voyce of Him that is escaped from Babylon.

17

15 Lift up your heads you holy ones, Redemption draweth near;

Your life which hid in God hath been, will suddenly appear.

16 For now a Nation shall appear, which have been much in scorn,

O who have heard of such a thing, in one day to be born?

17 No sooner Zion travelled, which hath been long in pain,
But all her Children she brings forth, with her King for to Reign.

18 A goodly sight is it to see, the King with all his Trayn,
For they in white all cloath'd shall be, and shall on the Earth Reign.

19 Both Zion and her Children dear, for married they shall be,

And then Zion unto her Sons, a City may you see.

20 A Heaven new and Earth also, the Lord will have remain,
For he to it married will be, and he in it will Reign.

21 Why should it seem incredible, Prophets have it foretold:
And in the faith of it have dyed, the Holy men of old.

*Nevertheless when the son of man cometh shall he find Luke 18.
faith on Earth? But he that's fallen from the faith of Gods
Elect, may say this following Inscription; Within this Temple 1 Cor. 6. 1.
lyeth a woman bereaved of her life, my mother, companion of the Rev. 12. 1.
Covenant, the wife, Beware of the error mentioned in, 2 Tim. Prov. 5. 1.
2. 18. Mala. 2. 14*

Written the 22 of the 8 month 1658. in love to all. For
the foundations of the Earth shall be shaken, and their Cedar works
uncovered, and their Gods sanctified: Zeph. 2. And men shall
worship the living God, who is to be praised for ever and ever,
Amen.

Reader, the wayes of the Lord which is invisible, have been
figured forth by visible dispensations under differing admini-
strations: but now the time is near, that the Sons of God shall ap- Rom. 8. 19
pear, in a visible manifestation, to be seen by their enemies in the Mat. 13.
Kingdome of their Father. 43.

This following Question I do propose in love, to them Luk. 13. 28
whom it concerns, to consider of it.

Q.

The Voyce of Him that is escaped from Babylon

Q. What is that, that the ministry of the Gospel quickens, the seed of God in man, or the spirit of man, or man in the spirit of his minde? I do in this way proceed for truths sake, because I have been denyed to be reasoned with, concerning things delivered that's questionable.

Again, beware of accusing the Apostle *Paul* falsely, you who in your printing and preaching saith, that he, to wit *Paul*, desired to know nothing among the *Corinthians*, save Jesus Christ, and him crucified: now he saith no such thing, but he then knowing that all that live in pleasure and wanton upon earth, kills the just; therefore saith, I, brethren, when I came unto you, determined not to know any thing among you, save Jesus Christ and him crucified; for he determined before he came unto them, that they crucified unto themselves the Son of God.

FINIS.
